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The money question from a celestial point of view

[Champaign, Ill.]

[1901]

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THE MONEY QUESTION

FROM A

CELESTIAL POINT OF VIEW

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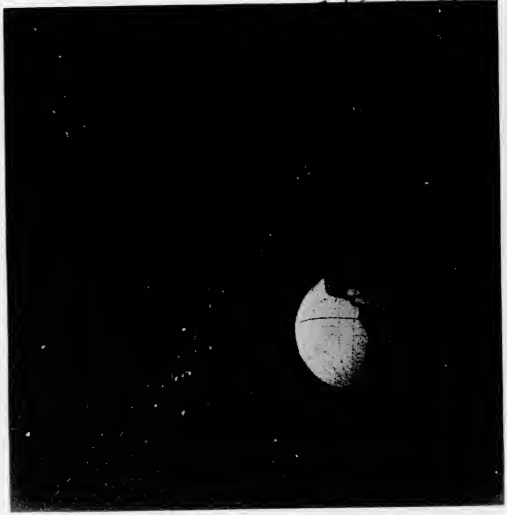

THE EARTH, NOVEMBER 5, 3 P. M., CHICAGO

BY C. A. BOWSHER

INTENTIONAL SECOND EXPOSURE

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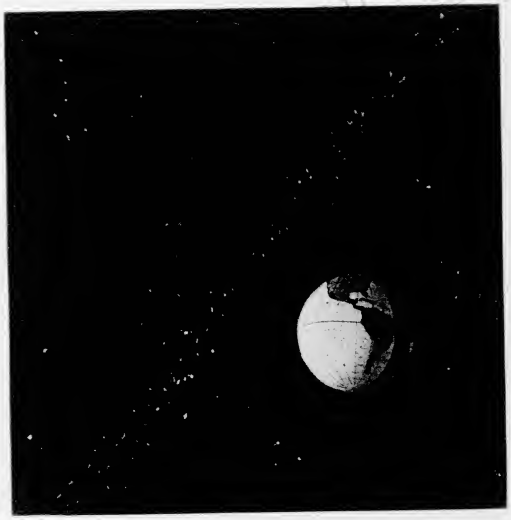
THE MONEY QUESTION

FROM A

CELESTIAL POINT OF VIEW



THE EARTH, NOVEMBER 5, 3 P. M., CHICAGO

BY C. A. BOWSHER

THE MONEY QUESTION

FROM A

CELESTIAL POINT

OF VIEW

BY C. A. BOWSHER

CHAMPAIGN, ILLINOIS.

1901.

To understand the money question, we must learn concerning energy. The greatest thing in the world is energy, and the greatest thing man can do is to manipulate it. The highest ideal and aim of a true civilization is the rightful manipulation of energy.

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DEDICATED TO

hat appearing SOLIDARITY, that inspiring and progressive principle of the twentieth century, the mutual interest and welfare of all mankind, *the rightful manipulation of energy:* to its greatest advocate and protector, my beloved country, THE UNITED STATES OF AMERICA, and to that strongest guaranty for the perpetuity of them both, our noble SYSTEM OF PUBLIC SCHOOLS.

Published By World Relations.
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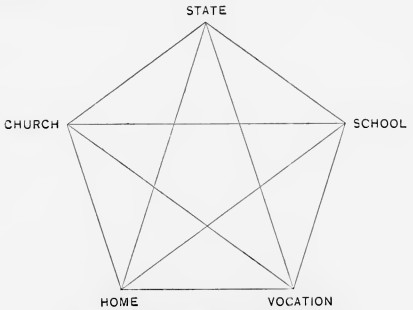
Money is the general representative of energy. The absolute standard and unit of value is the unit of energy. Any money system not based on energy and its manipulation is false.

PREFACE.

This little book is an attempt to present the money question from a celestial point of view. To some, this may appear as a whimsical notion and especially so to those not versed in the fundamental principles of modern geography and astronomy. However, in the last decade, man has learned wonderfully of the earth and its relations. The author believes that a new world philosophy is now appearing among the sons of men. It has a new world motive. Its spirit is perceived in the conscious manipulation of energy. From a celestial point of view, this energy is the grand terrestrial relation and the burden of the new world philosophy is to acquaint man with it. Every activity of man is a derivative therefrom and the generalized expression is termed industry.

A civilized money question should be a generalized expression of all industrial relations. The money question of today and that of the near future, will be quite unlike. As the Copernican system of geography differs with the Ptolemaic, so will the new money system differ with the old. The basis of the new money system will be industry. The basis of our present money system is bonds and public debt. With no desire whatever to oppose or defend bimetalism or monometalism, democrat or republican, the author presents this little work with the hope that it may hasten the day when the business

man of the United States will arise and reclaim his birthright, and restore unto himself his just prerogatives, the right to control the national system of money and the power to base it on the industry of our land.



LES CINQS MAGNIFIQUES.

The above figure is illustrative of the relations existing between the factors of the social compact. The Home and the Vocation are fundamentals. The Church, State and School are derivatives therefrom. The representative leaders of thought in the subjective realm are the sociologist, the religionist, the politician, the educationist and the economist. The following pages are suggestions to the economist and whose work, the writer believes, is an immediate and rational solution of the money question.

Very respectfully,

CHAMPAIGN, ILLINOIS, 1901. C. A. BOWSHER.

THE MONEY QUESTION.

FROM A

CELESTIAL POINT OF VIEW.

PART I.

A rational mind can attain positive ideas of things, provided positive relations are presented to it. Were this not so, the volume of knowledge of the world would be compiled in vain. A thing objective can be so described and the relations with its environment may be so presented, that positive conceptions of it may be determined. It is thus possible to so anticipate any object, that a first visit would remind us of it. Distance and time offer no barriers. It is no more difficult to conceive of relations on Jupiter or Mars than on Spion Kop or Bunker Hill. The requisite is, to secure correct relations of these things. The effort of him who loves truth is to secure and to present world relations correctly. This is the object of all science.

Many times world relations are not properly presented. Too many times is it so. They are neither gauged by the proper units of measurement nor presented from an appropriate point of view. Thus a distorted perspective may be conceived. The unit of measurement should be suited to the thing measured as well as to the mind making the adjustment. However, the experienced mind will choose

that unit which most easily relates a thing to its environment. The distance between New York and San Francisco is measured and expressed in miles rather than in inches or centimeters. Yet the mile is too small an unit for astronomers to express the distance between the Solar System and Arcturus. The inch is immensely gross for the biologist as a measuring unit, infinitely more so for the chemist and that of the latter is infinitely gross for the physicist. Whatsoever world relation man may desire to present, an appropriate unit of measurement must be selected to gauge it. The money question is not excepted.

By our considerations of man's activities in the historic past, we have attained certain opinions of him. Shall our conceptions of man in this year 1901 be the same, greater or less than that presented by history of the last 3,000 years? No doubt there are advantages to be gained by considering the ancient Hebrew, Greek and Roman, yet, it is obvious that our day will not suffer its pace to be set by them. They employed a small unit of measurement for considering world relations and they had the wrong point of view. Their unit of measurement was man, himself, with his slow going activities and purely subjective ideas and their point of view was located on the earth. Their conception of the world is proving inadequate for present requirements. Today, notions of world relations are becoming generalized in terms so grand, that to appreciate our present condition and position in the progress of the human

race, a proper conception of adequate units should be realized. And it is especially true when we desire to know the right relations of things pertaining to such an universal and mutual affair as the money question.

As we conceive of fundamental relations, so will we conceive proportionate relations of their derivatives. If man be taken as a fundamental and central world relation from which and by which every other relation is considered, our conception of the world will differ with that where a greater unit is taken as a basis of comparison. And the point of view will have much to do with the mind in its selection of the appropriate unit of measurement.

It is believed that the mind can consider the earth from a point of view on the plane of the ecliptic as well as from any other point in space, whether on Pike's Peak or Mars. If so, the mind will use it as an unit of measurement and anything on its surface will be considered as a minor relation. One of these minor relations we know, is man. Permitting the mind to gauge world relations from this point of view, will provide it with a psychological lever of prodigious power. And what otherwise might seem impossible to express or present in positive relations, may become thereby a comparatively simple affair. The frontispiece presents a few world relations to the mind. From this point of view, the money question will be considered. It obviates at least any grounds for partisanship.

From this point of view, it is obvious that were

an object of sufficient size thrust between the sun and the earth, that everything animate would perish. That after sufficient time, when the object is removed, again would energy engage with the surface of the earth, again would organisms appear and again from fundamental relations would there be evolved the highest derivative of objective reality, man. Hence, from this point of view, man is a dependent object and not a fundamental relation. Energy is the all important thing and so far as this presentation is concerned, or any other for that matter, it is the greatest thing in the world and the greatest thing man can do is to manipulate it.

As you look at the earth as presented on the frontispiece, consider the very important continent of North America. The mind is on the plane of the ecliptic and in the plane of the 3 p. m. meridian for Chicago on Nov. 5. At this particular instant of time, the plane of this meridian is perpendicular to the plane of the ecliptic. The meridian on the earth's surface, if visible, would appear as a straight line in direction towards the north star. At this instant of time, it is 12 m. at Sitka and 10:30 a. m. at Honolulu. The earth is moving away from the point of view at the average rate of 67,000 miles per hour on its annual tour around the sun.

A period of inspection will reveal that greater proportions of the earth engage with this celestial potency of the sun. Minute inspection, microscopic perhaps, will also reveal that some of the sons of men are objects of apparent deference. Many of

them are perceived to be located on the American continent, some on the British Isles and the continent of Europe and several in Africa, Australia and Argentina. Careful study will show that those who manipulate the most energy the most economically are those of aforesaid deference and that those who term themselves "civilized" possess the energy to manipulate and the intelligence to manipulate it. In fact, it is the manipulation of energy that provides us a way for rating a civilization, whether past, present or future. England, Germany, France, Russia and the United States furnish the present standard of civilization. Not because they possess a better morality, religion or humanity, pure and simple, but because they excel in manipulating energy. It is this and nothing more. Could the brown man cause more energy to be manipulated for the service of mankind than the white, he would rule Britannia and Columbia, direct commerce and lead the world. The distinction of deference between all peoples lies in their respective abilities for manipulating energy.

The coming gospel is the rightful manipulation of energy. "Go ye into all the world and preach the gospel to every creature" is being literally obeyed today. Faithful disciples follow the command implicitly and with the greatest assiduity. They fashion selfbinding harvesters to clasp the bountiful gifts of energy in cereal form in full rounded, well-pressed, weighty sheaves on the the alluvial plains of India, Australia, Argentina, Siberia, Russia, Africa and America. They follow the brisk rustle of the sickle

with the musical hum of the ingenious threshers separating the golden grain from the chaff and the tares. They urge the strong and never tiring steed speeding as though with joy to bring these riches to the needs of men. They fetch glad tidings of these things over land and under sea to anxious devotees who needs must know that Nature's annual gifts are to be withheld or no. They tap the silent deep where gratuitous stores lie hid and bring them forth that man may welcome the winter's chilling blasts and be lighted on his way. McCormick, Case, Carnegie, Westinghouse, Armour, Scott, Rockefeller, Hill, Pullman, Vanderbilt, Gould, Morgan, Mackay, Whitney, Field, Huntington, Hearst and Washington as great captains, lead the hosts of humanity wielding the hammer, the throttle, the rudder, the shovel, the press and the hoe. All are impelled and imbued with the desire to obey the dictates of the great cosmic principle, the command of all commands relating man to the world,—*energy shall be dissipated from the earth.* These men are the representative rulers of the world today. If they but serve for human kind, they are the world's greatest and best and most humble servants. If they but serve themselves, they are its greatest tyrants and enemies. Upon them is the welfare of the social compact more dependent than on presidents and kings.

Since man has unconsciously learned the art of manipulating energy, will it be discontinued on his becoming thoroughly conscious of the fact? Never. That activity distinguishes him from the fowls of

the air and the beasts of the field. It is his function and he will continue to do so as long as he desires the distinction of being a human. A brute dissipates energy, pure and simple. A human manipulates energy, that is, he causes energy to become dissipated from the earth without having it pass through his organism. This specific activity rates man's intelligence and provides the basis for the absolute distinction between the human and the brute.

No doubt a time will come when energy will cease to be manipulated on now populous portions of the earth's surface. The plains of Arabia and Persia do not impress the world with their stores of splendid wealth as of old. Not because energy is lacking at these places, but because it is not suitably engaged that it may be manipulated for the service of man. The resources of a powerful people are the extensive soil areas for engaging energy in carbohydrated forms, the energy formerly engaged and now stored in beds of coal and basins of oil and the various materials from which instruments are made for the manipulation of energy. Commerce is the manipulation of energy in terms of its largest units. Manufacture is the preparation of instruments for the manipulation of energy and agriculture is the art of manipulating energy from the sun by means of plants. In all of these activities, it is obvious that man is fulfilling his function and obeying the specific command of the cosmic principle,—energy shall be dissipated from the earth.

In these activities, it is found that by the co-op-

eration of the manipulators, that a greater amount of energy may be dissipated. That it is more economical for the aggregate to work together than separately. One individual manipulates energy in certain forms and ways different from another and it becomes economical for them to exchange for respective needs. Many times of necessity, individuals become too preoccupied in fulfilling functions in their accustomed ways to inform the rest of mankind as to their respective supplies and demands. Friends are called to their aid to even things up and who go hither and thither ladened with "packs," giving and taking the different articles of trade. They have become an ingenious people, too. They ever wish to get rid of their loads and no sooner do they anticipate a void, when an equal desire prompts them to fill again. They are as unhappy when full as empty and they seem satisfied only when dealing in hope. However, they are fleet of foot and quick of ear and are apparently omnipresent. They have the whole earth's surface mapped out and rated as to the abilities of different peoples for the manipulation of energy. Many years ago, their tasks became too severe and the common bond of mankind suffered under the restraints. Sympathy and necessity found a way out. Stephenson and Fulton offered suggestions for their weak backs and tired legs. Henry and Morse offered another and Bell, another. Since the art of suggesting has become so common and so much appreciated, one might think the people of the United States a nation of suggestors in the great

art of manipulating energy. Such is the fact. It marks the excellency of the American people. They are deriving a new world philosophy and its central theme is the rightful manipulation of energy. Its presentation to mankind will be known as the development of the absolute curriculum. The work of the school will be to deduce this absolute curriculum and to acquaint man with it. The work of the church will be to persuade man to heed it. And the work of the state will be to maintain justice in its operation among men.

Before the American people become conscious of this philosophy as a whole, they will have worked out many practical problems relating to the activities and responsibilities of life. One of these practical affairs is the so-called money question. A question which is an immediate derivative from the art of manipulating the energy that the earth so bountifully and gratuitously and continually receives from the sun.

As we advance towards the money question in this discussion, it must be duly conceived that we proceed from the simple to the complex, from the fundamental to the derivative relations. The money question is not a fundamental relation. It is a high derivative. It is related to its fundamental similarly as the leaves of a tree are related to the trunk, limbs and twigs.

We many times fail to comprehend world relations because we do not distinguish between fundamentals and their derivatives. The differences of

opinion concerning the affairs of church, school, state, home and vocation could easily be adjusted were advocates prepared to distinguish in what degree their respective doctrines are related to some common fundamental. The province of the new world philosophy is to present fundamental relations and their simple derivatives in such form that they may be conceived as an entirety in a system of coordinated principles.

It is obvious from this point of view, that energy is this most fundamental relation. It engages with matter of the earth in various forms by means of plants. We popularly term it the fruits of the orchards and harvests of the field. We see it under the surface of the earth, records of former ages in their engagements and preservation of energy in plant and animal forms. We see animal life performing its function, dissipating this energy back to space. Some of them have developed into manipulators of energy, that is, they cause energy to be dissipated back to space without having it pass through some organism. This animal is man. After thousands of years of anguish, pain and pleasure, he has become proficient in the art of manipulating energy. In developing this proficiency, there have arisen different opinions as to the most economical means for doing so. Many times in the history of civilization have these differences been eliminated by war and revolution. The earth but a short time since ran rivers of human blood over the unrighteous manipulation of energy. Too many of the sons of

men had become parasitical in their activities. The spirit of dissent found expression in those immortal words, dear to every American heart,—The Declaration of Independence. France caught up the refrain and the nineteenth century presented the earth again with the doctrines of constitutional governments. America and France formed new compacts for a more economical manipulation of energy. The Constitution of the United States may be termed a receipe by which Uncle Sam may manipulate the most energy the most economically. Consequently, since the money question is a constitutional affair, it must be obvious that it is a high derivative from a fundamental relation, the manipulation of energy.

Every creature is after energy, whether it be flea or man. If there be a sufficient supply for normal dissipation, there is pleasure and content, otherwise, distress abounds. Repeated experiences teach man that energy is found more plentifully in some forms than others. He considers these the more valuable. By his science, (U. S. Agricultural reports, bulletins 21-22, adapted), a pound of good flesh is found to contain 2,700 foot tons of energy; in other words, sufficient energy to lift 2,700 tons one foot high or one ton 2,700 feet high. A pound of sugar or starch contains about the same amount. A pound of hard coal contains 5,400 foot tons. Absolute alcohol, 4,900 foot tons, butter, 5,000 foot tons, corn and wheat, 2,400 and a pound of cucumbers, 100 foot tons of energy. Hence those things considered essential for the welfare and happiness

of mankind contain a goodly amount of energy. There are some forms of energy so easily dissipated that it requires but little effort to perform the activity. Nitroglycerine and alcohol are the most common forms. To judge by the mortality of mankind in manipulating these forms of easily dissipated energy, many generations will have passed away before they are adequately comprehended. And it seems plain that many who are disconcerted over the highly derived money question, could serve themselves and mankind more economically by comprehending a more individual affair, the liquor question. For it seems as rational to charge a human being with alcohol as to charge a fowling piece with nitroglycerine. The final result is about the same. A wrong sentiment should not be conceived against these easily dissipated forms. The harm arises from their indiscriminate use. However, the trouble in dealing with this awful ignorance of man arises from the lack of information on this most potent factor, called energy, which the earth engages from the sun. Alcohol is but a liquid highly charged with energy.

An average man dissipates about 5,000 foot tons of energy every 24 hours. When engaged at hard labor, he dissipates about 1,000 foot tons more in the day. There is a high and a low limit to the amount of energy which the human mechanism may dissipate with safety. Below the one, the mechanism starves. Above the other, the mechanism suffers derangement. Consequently every human being on the face of the earth can be rated as to the amount of energy necessary for a normal existence. And, if the activities are sold for a wage, that wage must be sufficient for the demands of an intelligent existence. Thus, the smaller units of the social compact that relate man to man commercially, may be positively established and comprehended.

By the application of levers, man has learned to manipulate energy in a great number of ways. He dissipates energy by means of machinery. This activity is a phenomenon not noted to any great extent among the ancients. This fact alone pronounces our age superior to any other in the annals of history. It is this and nothing more. We shall never attain anything higher though we manipulate energy eternally. The function of every organism is to dissipate and manipulate energy, is the cosmic principle. This is the age of energy manipulation as an art. The desire of thoughtful men is to rightfully manipulate it. This is the theme of the new world philosophy. This is the spirit of the new world religion.

Every machine that dissipates energy can be gauged more accurately in its work than an human organism. It is estimated that the power of four fleas is expended in moving the balance wheel of a watch and that 28,000,000 flea power is equal to one horse power. Thus from the movement of a delicate balance wheel to that of a magnificent liner, the dissipation of energy is the central factor of consideration. The potency of every mechanism is energy from the

sun. Every article of manufacture in the industrial realm has been produced at an expense of a definite amount of energy. The cost of an article is determined by it altogether. If less energy is dissipated in making a product by means of machinery than by manual labor, the cost is less. The amount of time taken to perform the dissipation or work has no relation with the cost of the product. Cost is rated by the amount of energy dissipated to obtain any object. The price, however, may be quite a different thing and may be greater or less than the cost. Prices are determined by supply and demand and are rated in terms of money. The unit of energy determines the dimensions of the unit of money.

It costs a certain amount of energy to raise a oushel of wheat for the market. If the energy expended in the process equals the amount of energy contained in the wheat, there will be no wheat raised. The same can be said of any other form of energy classed in the necessaries of life. As civilization progresses, man becomes more economical in the manipulation of energy. What formerly were considered as waste and useless products are now sedulously preserved and utilized. That is, if they possess energy or will in any way aid in its manipulation.

The ambitions of man, however complex or simple, resplendent or mean, large or small, whether a billion dollar trust or a candy counter, all are but promptings to manipulate this eternal energy. Even f man is fortunate enough to devise some new way

to manipulate energy, his happiness and content are achieved. Anything whatever that will enable the human race to manipulate this energy more plentifully and more economically is considered a blessing and its promoter is a benefactor. The money question proper is body and soul, a question as to a more economical means for manipulating energy. It should be related to the industries of our land and to nothing else. Our present system of "money" is not based upon our industries and no less authority than the Secretary of Treasury, Mr. Gage, says that it is altogether related to our bonds and public debt and has no discernible relations whatever with industry.

Now, brother patriot, is this not a most humiliating predicament for the bright intelligent American to consider? Think of it! Our money system which has no excuse whatever for existence unless it is vitally related to our industry, to be related to nothing whatever but our bonds and public debt! American business man, why is it so? Why do you not compel the national money system to represent industry? Is the money question one of vocation or one of state? Have we not two money systems today? One for prosperity and one for panics? Is not the business man the most concerned and most related to a sound money system? Is it not plain that we do not discuss the money question in our quadrennial debates? Let us give Mr. Gage great honor for making such an wholesome and timely statement.

This money question is an affair of the business man and it should be as free from politics as the questions of school and church. The business man should assume his just prerogatives and stand out in the front ranks of the social compact advocating his cause with the educationist, the religionist and the sociologist. The progress of a civilized race demands it. It should be the prerogative of the business fraternity to be responsible for the money of our people. Were such the case today, there would be the same likelihood of a financial panic in the United States in the next generation as a famine in the state of Illinois. As it is now, when credit is in abundance, the "kings" money is not needed. When stringency ensues, the "kings" money is not to be had. In either case, the "kings" money is not the money of industry or of a progressive and powerful people. Any money system not based on industry, belongs to the "king."

PART II.

Now, to come to this matter more directly, there has been one great fault with us in our political discussions of the money question. It is this,—we have not discussed the money question. True, we have nominally talked about it, but veritably and unconsciously, we have considered another and closely related affair in the great general activity of manipulating energy. The discussion of the so-called money question of the world has been that of debating the barter question. There is a distinction be-

tween a money instrument and an universal instrument of barter and the financial world so far, has neither presented nor intimated any difference between them.

At present, the financial world is unconsciously striving to obtain an universal instrument of barter. And so long as this attempt is continued, so long will there be periods of dissension, contention and possibly strife among men and nations to attain it. It matters not though the whole earth adopts a single instrument of barter as a basis of its currency, there still will be continued dissatisfaction with the money question. The single gold standard or any multiple standard will never make any satisfactory adjustment or standardization in the bartering activities of man. If the millennium is ever to appear among civilized men, the money question must surely have a settlement. And whether or not such a period of felicity is dependent for its advent upon the intelligence and willfulness of man, it is obvious, that upon the intelligence and willfulness of man is dependent, the rational adjustment of the money question. This is one of the problems which the work of ages has left to the twentieth century for solution. Though Truth is many times arrayed in rags of error and superstition, there should be no one so ungrateful as to deny her a change of clothes, but the rather, should he gladly offer her a new and becoming attire. Truth will appear on the money question and the advent will have as little to do with partisan politics whether international or otherwise, as partisan politics has

now to do with the laws of evolution and gravitation. Consequently, so far as the people of the United States are concerned, let there be presaged an universal and optimistic adjustment of the money question on a rational basis at no late day.

Honesty of purpose will necessitate this presentation to make clear the important distinction between a money instrument and an universal instrument of barter. And having made the distinction, it is believed that an intelligent discussion of this mutual affair may be attained. And furthermore, it will be best for the outcome that no new terms be employed as there might arise as much controversy concerning the new terminology as there has been exercised over any factor of the original theme. No money question can be rationally discussed before the relations existing between value and cost and price are established and expressed in absolute or positive terms. Upon these positive relations are based the discriminations between barter and exchange by means of money and between a money instrument and an universal instrument of barter. Had Adam Smith conceived of energy and its manipulation as will be presented in the new world philosophy, this generation would now have a better money system. The whole science of political economy is based upon the *relation of value*. So far, economists have not defined this relation. Most of them consider value and worth synonymous terms.

Value is an absolute and fundamental relation. It is not a ratio of prices. Cost is an immediate derivative from the relation of value. Value is the predicate of that which is the most highly prized and coveted factor in the realm of world relations. This entity of such wondrous potency is ENERGY. Value is *the* predicate of energy and nothing else in the world possesses it. Energy is the basis of all value and an unit of energy is the absolute unit of value. Money is but a general representative of energy. An entity differs from its representative as much as a photograph or statue of a man differs from the man.

Again, money instruments can have no price, since this relation emanates from the qualities of a commodity. Any commodity, no matter how universal it may become or how worthy it may be for a money instrument, yet affected by a price, will forever be precluded from exercising the money function. Any universal commodity with its representatives is but a general instrument of barter. The efforts of the financial world from day to day, at London, is to determine the price of this universal instrument of barter by determining the average price of an hundred other objects of barter. We well know that this universal instrument of barter is gold and that the average unit of price in the general barter *is forced* to be represented by a certain weight of this gold which also has a variable commodity price. *Here is the one place where any universal instrument of barter exhibits its unfitness and its defective qualities for service as a fundamental unit of cur-*

rency. Anything possessing energy possesses value. Coal, corn, wheat, cotton, petroleum, etc., etc., possess value. Iron, copper, gold, silver, diamonds, etc,, do not possess value. Units of the above named commodities do have prices and these prices do vary. When such is the case, they have greater or less or different worths and *not* different values.

According to previous considerations, any money instrument will have a certain cost. The form of a bank check or draft will cost less than a silver or a gold dollar, simply because it takes less energy to produce it. Money instruments can have no price. They can have no value. They but represent value. They are derivatives and not fundamentals. Money is a creation of man. Energy is an eternal entity. It is independent of man. It can be definitely and universally measured and determined. When man obtains anything in this world, he dissipates a certain amount of energy to get it. The amount of energy dissipated determines the cost and it forms the basis of price. Objects of barter will become of greater or less price or worth from time to time as they are affected by supply and demand. Gold and silver have their respective costs and the amount of energy dissipated to obtain either of them, determines a basis for its price.

Since the progress of science and civilization lessens this dissipation of energy in securing any desired commodity, it is obvious that *no commodity however universal it may become, can ever be used as a standard of price.* The absolute standard and unit of

value is an unit of energy. The absolute standard and unit of cost is the number of units of energy dissipated to obtain an unit of any commodity. The general representative of energy is money. Hence, the money instrument is devoid of value and price. The unit of money and the unit of cost are synonamous terms and are derivatives from the unit of energy. An unit of energy can not vary on the face of the earth.

It is alike in Cathay and Columbia,
The same for the Aryan and the Moor;
No less for the Latin than the Saxon,
No greater for the Briton than the Boer.

And by it, deferred payments from the days of Job could be adjusted with perfect equity.

Anything that varies in price whether possessing value or not, can never be used as the basis of a true currency. If such be used as a money instrument, then that system at best is but a refined system of barter. The innate proclivity of all animals is to strive for the greatest amount of energy for the least possible price. No system of barter, however skillfully manipulated, but finds one set of animals bartering and manipulating prices at the expense of the remainder of the kingdom. And since our "money" of the present day is based upon a commodity which can and does vary in its price, it is obvious that no settlement of the money question can ever be attained until the financial world conceives that *the unit of the money system is based on an unit of energy.*

An unit of energy is independent of man. The

dimensions of the earth and the stress of gravitation are its ruling factors. When the unit of energy is recognized as the unit of all commercial prices, the money question will have a rational settlement. Then the dollar will be as universal and satisfactory an unit of price, as the pound or gram is the unit of weight, or the yard or meter is the unit of measure of terrestrial space. From the point of view of this presentation, now is the time and energy is the way by which the twentieth century may begin a rational solution of this international affair. Then the sons of men may progress towards that highest ideal and aim of a true civilization, *the rightful manipulation of energy*, and not till then.

There are many different forms of currency in our "king's" money. It is all based on the present standard and unit of barter, a certain weight of gold. Whether silver, greenback, treasury note or national bank note, the gold unit, 23.22 grains is the standard unit of price. In 1849, it required more energy to obtain this unit of gold than now. Since then, man has pried into the secrets of chemistry and physics and mineralogy and has perfected himself in the art of manipulating energy such that former useless piles of dirt and beds of sluggish streams now yield metals in comparative plentitude. Silver and gold, the *ignes fatui* of a barbaric age, can satisfy the minds of men but little longer as the standards of price or the bases of "value." To limit the supply of these metals will not make either more valuable. To make them "intolerably" plentiful will not increase or decrease their efficiency as the bases of money. And the prestige of a stamp or coat of arms or insignia will never give them an unalterable price. Consequently, no commodity or combination of commodities can ever be used by a scientific people as a satisfactory basis for a money system. That which is the most desirable thing for man on earth, that which he prizes as his life, that which every creature holds most precious and for which the last gasp of breath will be given, is this all important, all powerful energy from the sun. Future science will be considered as the knowledge of energy relations. A unit of energy is a unit of value. All commodities and all commercial desires can be and will be rated by it at no late day. A civilized race can be determined by its relations with energy. No race chronicled has ever discerned it in a rational way. One most ready means for rating ourselves in the progress of civilization is to consider our conscious relations with this energy manipulation.

No government can have the rightful power to issue money. Although such appears to be the case, yet, any government doing so is but exercising the precedent of kings who have *presumed* the right to issue the universal instrument of barter. History will universally record this presumption of kings as the clearest evidence of acquiring a prerogative by fraud or force of arms. Civilization will return the prerogative to the rightful owners, *those who make and possess wealth.* Kings and governments can not hold wealth as a commodity nor should they strive to

control it. Industry should not be influenced by a certain pile of reserved commodity at the national treasury, when it has assets many times in millions more at its own command. A rightful money system will have its unit determined by the general government in size only. The number of those units or the amount of money that a nation shall have, will depend upon the demands of industry. The amount necessary for a powerful and resourceful people is no more difficult to ascertain than the number of shoes required for the year. The supply will always suit the demand. The possessors of wealth will issue its representative as a matter of convenience in the exchange of ownership of commodities.

The government may make the forms of money in order to secure uniformity only, similarly as it now prepares postage stamps. The worth of the form, not the value, is dependent upon the wealth of him who issues it, whether he be a "God made man" or a "man made man." So far as the United States is concerned, there should be no more danger of a scarcity of money among the business men than a scarcity of postage stamps. It is not the function of government to issue money nor can it rightfully do so. A government issue of money is but the unrighteous fiat of a "king." Nor can a government rightfully coin any commodity to be used as money when such coinage or sanction for its use as a money instrument gives it a price.

Checks, drafts, etc., are true currency and money forms. A gold dollar having a commodity

price *per se* is but a currency form of a general instrument of barter. The same can be said of any other commodity used as money. Money forms and money differ as much as blank drafts or checks differ from those bearing worthy signatures. The government of the United States can manufacture all the best linen in its vast domain into crisp $1,000 bills of exquisite design or it may coin all the gold and silver of the Rocky mountains into "king's" money, yet let there be no manipulation of energy there can be no prosperity. Prosperity is but the plentiful and economical manipulation of energy. It is not the plentiful manipulation of silver and gold and greenbacks. When a scarcity or a plentitude of money instruments affect general prices, then that system of money is not based on wealth. It is simply a representative of one commodity. Prices are dependent on supply and demand. If there be no energy manipulation, there can be no money,—no checks, no drafts.

The sun shines as bountifully in times of panic as in times of plenty. The plants grow as well and yield their harvests. Animal life, not dependent on man, enjoy the daily provender in the garden of Eden, this beautiful, living earth. Man of all the animals, suffers by his own inventions and yet, terms himself wise. His subjectivities make him mad. He thinks himself the all and about him all things revolve and for him was all creation made, save bacilli. He forgets with all his subjective wisdom that he was neither first on the face of the earth nor will be

the last to remain. He is a high derivative and the eternal edict is that derivatives shall perish before their fundamentals. There is much evil in this "money" question but the evil, however, arises from using an universal instrument of barter as money.

Value, cost, price, worth, wealth, credit, debit and exchange are terms of most importance in discussing this money question. Anything possessing energy possesses value. Any commodity is produced at a certain dissipation of energy or cost. Every commodity has its price which is based on cost and which is regulated by supply and demand. The relative prices of commodities determine their worths. Objects of worth are the factors of wealth. The power to command wealth or assets is credit. A transferred credit is a debit. Money is the general representative of energy and the instrument of exchange. Giving worth for worth is exchange.

"There is such a thing as prosperity without money." This assertion was made at the close of the last panic by a combination of men who had confidence in themselves and the general integrity of mankind. No doubt what they really meant was that there was such a thing as having prosperity without the use of the "king's" money. They constructed a "man-made man" who issued "cattle money" and by which the immediate locality was enabled to facilitate the exchange of commodities without depending upon any particular instrument of barter. It was a local affair. Did it succeed? Ask joyous Kansas and Nebraska.

Billions of real money are issued in the commercial world to millions of the "king's" money. Tens of thousands of unsustained credit are also placed in the commercial realm. The effect of these unbalanced credits finds its way to the general reservoir of exchange as naturally and as surely as the unabsorbed waters of the mountain rills find their ways to the sea. In course of time, a general demand is made for the unbalanced credits in terms of the general instrument of barter. The demand becomes greater than the supply. Much of the same kind of wealth dissipated to form the volume of debit is now unfit to replenish the void. But one thing is then considered satisfactory. It is the "king's" money. The holders of these debits appreciate general wealth no less than formerly, yet by demanding payment in terms of the bond, the "pound of flesh" is secured. To gain is ever the purpose of barter. This one commodity has the sanction of government as the only representative of wealth. Consequently, the representatives of other commodities are useless in satisfying the demand in terms of old prices. There being a change in prices in consequence, a supply of effluvia is now slimed over the unfortunate credits and the maw of the old serpent of greed is satisfied by the manipulators of a specific instrument of barter used as money. The people of a civilized government will ever complain of the "money question" so long as each generation is compelled to lose a portion of its wealth to those who manipulate commodities which are used as money, as measures

of "value" and standards of price and are compelled to support the injustice by their own sanction, called government.

PART III.

To say that all barterers are honest would be exhibiting exceeding innocence and unsophistication of affairs on this terrestrial sphere. To say that the majority of them are otherwise, would be maligning the Creator and giving evidence of little faith in his highest creation. To say that all are thoroughly posted on the money question would be making an easily controverted assertion and to say that it is beyond the ken of the ordinary mortal to comprehend, would be making an extraordinary exhibition of vain conceit. The fact is, we must have an appropriate view of the world to adequately rate man and his activities in the manipulation of energy. If man be not informed as to energy and the rightful way to manipulate it, he must ever expect panics and famines and wars. He can be rightfully informed concerning these things if facts be presented in their proper perspective.

The rightful manipulation of energy will necessitate a recognition of the "man-made-man." This "individual" was no new creation of the nineteenth century. Though he has a new name of recent christening by W. J. Bryan, he has existed ever since one set of human animals combined to act against another. Whether they steal, barter or exchange, the affairs of these "individuals" are but

activities in the manipulation of energy measured in units of a higher order. Consequently the great activities of man today can be adequately comprehended if but the appropriate unit of measurement be applied. No one should view the future with fear or distrust. Nothing can transpire through the agency of man but what can be comprehended and controlled. Shall the derivative transcend its fundamental? Shall the combinations of men ever transcend the power of man to comprehend them? It will depend altogether upon the perspective of relations obtained by the unit of measurement and the point of view employed by the individual in relating things. Let there be trusts, combinations of combinations, such that one whole combine would include every activity of man on earth. What would we have? But that consummation which is an appearing fact, the dream of prophets, a solidarity, a brotherhood of mankind, a federation of the world. Yet, let such an universal affair transpire in this century, is it not obvious that the "money question" will still be a source of discord so long as any commodity is used as a money instrument?

Manipulating the affairs of these "man-made-men" is but a matter of manipulating units of a higher order. It is no more difficult to comprehend a thousand miles than a thousand inches after due experience is had in considering these dimensions. The bacillus is as real as the elephant and is as potent in the universe. One is as hard to comprehend as the other. They are related to the mind by dif-

ferent units of measurement. It is no indication of extraordinary genius, when an individual manipulates units of large dimensions. There is no indication of extraordinary brain power when two men exchange commodities rated in units of $100,000,000. They would dissipate about the same energy in swapping their great coats. It is true that it takes experience to handle these units, yet there are thousands of men in the United States who need but the opportunity to exhibit the same "genius." So in comprehending any combination of relations and being able to manipulate them, the art of doing so is attained by working in units of that order of notions. A Napoleon of finance or commerce is not necessarily stronger minded than his brother. He but manipulates energy in greater units of measurement. The reason why all men are not Napoleons of finance is the physical fact that two objects can not occupy the same space at the same time. Although a large unit can not be held in equilibrium by a smaller one, we must not be impressed with the syllogism that a "smaller" mind can not comprehend the ways of the "larger" one. It is as easy to think with a large unit as a small one. This age is not smarter than preceding ages. It simply manipulates energy in larger units of measurement and conceives of them. Our advance in civilization is likewise rated and our approach towards "perfection" is only determined by our more economical and plentiful or rightful manipulation of energy.

It is obvious that in the adoption of the new money system, the credits of these "man made men"

must be conceived and controlled. The credits and debits of a "God made man" are of local effect. Yet let his credit vanish, the community suffers. This suffering is but a panic in smaller units. A "man made man" will cause a flurry in the commercial realm, relative to his unit of debit. A combination of these larger units will have its effect with no more or no less surety in its limits than that of the smaller unit. When the limit is reached, or when the commercial world is saturated with debits, then a general settlement will be made. As it is now, this settlement is made in terms of the universal instrument of barter. This would be the end of things were it not for the fact that while mankind is busied in loosing self imposed shackles, energy is still engaging with the surface of the earth, the human is still manipulating energy and still issuing its representative to facilitate the exchange of commodities. After suffering this unconsciously useless and self imposed ordeal, confiding and optomistic man braces up again to follow the agent of prosperity towards another general confiscation of assets by again appeasing the maw of greed in terms of the "king's" money.

These unsustained credits may be brought into the commercial world by these larger units in various ways. "Man-made man" may issue "credits" upon paper cities in Cuba, on "gold mines" in Alaska, Mexico and the Atlantic Ocean, on tropical "industrials", on "irrigation" of the Western plateau or the Desert of Sahara, on "canals," "rail-

roads" or any other "activity" or bubble in the "manipulation of energy." Credit is vanished thereby as surely as if it were purposely destroyed. Its unbalanced representative, however, is yet to be accounted for in the grand balance sheet of universal exchange.

Again, the general credit of industry may be impoverished by paying exorbitant charges for public service. Whether it be in defending the nation, in sustaining public honor, in promoting peace at home or prestige abroad, in maintaining state, county, municipal and township, there is a positive relation existing between the wealth of industry and the credit which may be used with perfect safety. If there is a limit to taxation, there can be a proportionate limit to the issuance of credit. That each generation shall have its panic is but inferring that it shall lose its surplus credit. Yet, it would not then be so bad were it possible for the people to escape the evil of transforming a part of it into a public debt,—a debt to the "king." Famines are not prevalent in our blessed land, yet, famines are known to prevail in lands of plenty. At no late day, was wheat exported from a famished people because they had none of the "king's" money. When such things happen, when a populous and a resourceful environment accumulates a never ending public debt and upon which a yearly stipend is collected for the "king," a continuance of such form of government for the "benefit" of industry depends wholly upon the fortitude and ignorance of its people.

The energy yearly received from the sun can be calculated for any area. The number in population suitable for that amount of energy can be determined. Then in this twentieth century, it is but a case of willful indifference to the progress of civilization to continue in our policy of laissez faire. The earth's surface is now most staked and claimed. Man knows most every part. To converse around it is a business, to encompass it is a pleasure. Industrial time and space are all but annihilated and the environment for a true money system is now established.

Energy today is manipulated in terms of such immensity, that it is idle to talk of it in terms of small dimensions. Yet, however large, the concept is not beyond the comprehension of man if but a suitable unit be conceived and employed from an appropriate point of view. This money question is a generalized question of energy and its rightful manipulation.

The mind of man is now perceiving glints of the new world philosophy. Its advent is peaceful and its promises are ladened with justice for all mankind. Its influence is being felt in the old doctrines and dogmas of church, school and state. Men are dissenting and seeking for the cause of dissent. Many are discarding the restraints and useless burdens of ancient subjectivism. They are climbing higher in the realms of world relations where the old problems of civilization are conceived in simpler terms and where a greater horizon is presented to

view. Today, they perceive old world relations similarly as a balloonist differently views a landscape.

The much expected SOLIDARITY is now appearing on the earth. Its first representative made advent at the dawn of the twentieth century. Its motives have been proclaimed as altruistic. Another assembly is to convene at The Hague. Who is to be the second president of this terrestrial sphere? What grand proclamation is again to be presented to the great Democracy of Ideas? What is the purpose of this assembly? It last met in peace. It adjourned to find brewing wars. It meets again to find the most civilized people engaged in savage warfare while the "savages" themselves are at peace. Why should such be? Are not reckless men buying with their brothers' lives what could be paid for as well with breath from their own mouths? Is it not over some difficulty in barter or something to use as a general instrument of barter? Are they striving over a more economical means for manipulating energy? In Africa and the Orient, it is the universal instrument of barter that causes the trouble. It is a "king's" war. It is the old trouble, the "king's" money, the "root of all evil."

When the new philosophy will have been established, when the new money system will have been instituted by the business man as an exponent of industry, then will money be the root of all evil as God's sunshine is the cause of all that is bad. However grand a spectacle the next president of this

terrestrial sphere and his learned counsellors may create, however grand may be their address or showy their trappings, however fervent may be their orations or reverend their prayers, there will be one theme which should stand first and above all others for their considerations. It is energy and its rightful manipulation. When the time for this consideration will have transpired, historians will well record that man was led out of the darkness of industrial strife of the nineteenth century by learning concerning energy. Then will the money question have an international settlement. Then will the business man control the money question. Then will money the world over be based on the assets of industry and not on debts and bonds to the "king." Then America, being the most proficient in the art of manipulating energy, will become the great advocate and promoter of *the absolute money system*, the center of international finance, the seat of international government and the protector of that perfected SOLIDARITY,—the federation of the world. A grand age for the race of man is now appearing on the terrestrial sphere. A grand theme couched in cosmic tongue is being revealed to the sons of men. Energy has been engaged for countless eons from the sun and the eternal desire has been to dissipate it back to space. Man has ever yearned to know the great decree. It now comes to him in this century in no uncertain terms. It appears to a new people, consummate flower of commingled civilizations. Columbia is to present this new

world philosophy and to the ends of the earth will she carry the glad message. The doctrines of church, state and school of all mankind will be guided by its precept,—the rightful manipulation of energy. Columbia has the grand opportunity and her sons and daughters will not be found wanting in the responsibilities entrusted to them. She will lead the world in the solution of the money question.

"Lo! The earth is rich in blessings,
Soil and Ocean, Flame and Wind,
Have unnumbered secrets still,
To be ransacked when you will,
For the service of mankind;
Science is a child as yet,
And her power and scope shall grow,
And her triumphs in the future
Shall diminish toil and woe,—
Shall extend the bounds of pleasure
With an ever widening ken,
And of woods and wildernesses,
Make the homes of happy men."

—*Mackay.*

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